

# OLYMPIAN



WILL  
SEE THEM  
AND WE  
WILL ALL

WM SOMMERVILLE  
PUBLISHED BY  
NEW YORK.

WILL  
SEE POWER INTO MY  
TWO WITNESSES  
THESE ARE THE TWO  
OLIVE TREES OF C  
REV. 11:4

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

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No.

JUNE, 1898.

6.

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## QUESTIONS OF THE HOUR.

### THE LORD IN THE WAR.

The United States is at war with Spain. Men talk almost constantly of the conflict and its probable results. Far more, however, is said about the genius of Commodore Dewey and other officers in the navy than about Him who is on the Throne, and whose exclusive right it is to determine the destiny of nations. And yet the Lord is in the war. For some wise ends He has permitted this awful crisis in American history, and all who claim to be His followers should be much in prayer that He will bring out of it results that shall be for His glory in the establishment of righteousness, peace and purity in the world.

Universal sovereignty belongs to the Lord Jesus Christ, and peculiarly significant at this hour are the old words: "He ruleth by His power forever; His eyes behold the nations; let not the rebellious exalt themselves." As clearly indicated in this verse, no feature of His mediatorial administration is more marked than its infinite wisdom. Under the figure of a sentinel looking out from some lofty watchtower, it is said that "His eyes behold the nations." There is no danger of His acting in any case upon an imperfect acquaintance with facts and circumstances. Nor does He require to depend on second-hand information, and consequently He can never be misled. "The eyes of the Lord are in every place, beholding the evil and the good." "Neither is there any

creature that is not manifest in His sight; for all things are naked and open unto the eyes of Him with whom we have to do." No enemy can escape detection, and no friend can suffer any harm. What can be more cheering than to reflect that He knows the eternal plans of God, and how to execute them so as to meet the needs of His chosen people, and at the same time redress all their wrongs. His providential movements are represented in Scripture as wheels in the middle of wheels, yet wheels whose rims are full of eyes round about. The Hispano-American war is a mystery to us, but no mystery to Him who knows the end from the beginning. While only a segment is visible to us, He can survey the whole circle of events at a glance. The President and his advisers, the members of the Board of Strategy, and all the officers in army and navy are under His control as completely as the men on a chessboard are under the control of the player, and through all their plans and policies His purpose is going straight to execution. There is no room for any anxiety as to the issue. It is related of Whitelock that when about to leave Britain as Ambassador to Sweden in 1653, he was greatly perplexed by the distracted condition of the nation. A confidential servant, observing that he could not sleep, said: "Pray, sir, will you give me leave to ask you a question?" "Certainly," was the answer. "Pray, sir, don't you

think that God governed the world very well before you came into it?" "Undoubtedly," he said. "And pray, sir, don't you think that He will govern it quite as well when you are gone out of it?" "Certainly." "Then, pray, sir, don't you think you can trust Him to govern it properly while you are in it?" To this question Whitelock had no reply, and, turning over, slept soundly until it was time to embark at Harwich. In like manner, we cannot understand everything, but we can trust and, even amid the tumult and confusion incident to war, enjoy perfect peace. Our reliance is the wisdom of the King.

Another striking feature of the mediatorial administration is its irresistible power. "The Lord God omnipotent reigneth." "He rules in the armies of heaven and among the inhabitants of this world, and none can stay His hand, or say unto Him, what doest Thou?" What He wills, He does, and it is not possible for the execution of His purpose to be interrupted, even for a moment, by any opposition on the part of enemies. If men will persist in resisting His authority, and refuse to submit to Him in loving loyalty, they shall be crushed by His power as truly as Pharaoh and his hosts were overthrown in the Red Sea. This is true, not only of individuals, but of communities. Indeed, you can see nowhere else so clearly as in the life of nations the intimate relation between sin and punishment, or between virtue and its reward. When did loyalty to God ever fail to make a nation great and prosperous? When did disloyalty to God ever fail to work its overthrow? Never. Take the case of the Israelites. They gave themselves to idolatry. What was the result? We are told that "the Lord removed them out of His sight; there was none left but the tribe of Judah only." And during the more than twenty centuries that have passed away since that time,

no one has been able to unravel the mystery of their disappearance. They are the "lost tribes." Why? "Because they obeyed not the voice of the Lord their God, but transgressed His covenant and all that Moses, the servant of the Lord, commanded, and would not hear them nor do them." Uninspired history supplies many examples. Where is warlike Assyria and haughty Babylon, classic Greece and imperial Rome? They have gone down under the load of their sins. Read the story of Spain in the sixteenth century, after it had reached the zenith of its glory under Philip II., a monarch who, when it was proposed to make peace with the Huguenots, offered Charles 200,000 crowns in gold if he would only go on with the persecuting war, and who was almost beside himself with joy when a Parisian courier reached Madrid with tidings of the massacre of St. Bartholomew's day. In the present war with Spain God is calling that nation to account for the innocent blood it has shed and its persistent persecution of pure Christianity. The newspaper war-cry is "Remember the Maine," but the true war-cry, that comes from God and thunders from every gun on the American ships, is "Remember the Inquisition," "Remember the Huguenots." But what of America in this struggle? I believe that God, in choosing the United States to be an unconscious instrument in inflicting His judgments upon Spain, is chastening this nation that it may be led to repent and recognize His authority. In the immense sacrifice of life and treasure that such a war implies, God is saying "Come back to Me," "Be true to Me." If this country will only see the rod and Him that hath appointed it, she will pass out through fire and through water into a wealthy place.

But, on the other hand, if America will not give Him the glory of present pros-

perity, and will not do Him honor as the Author of all successes, whether in the arts of peace or in the art of war, and will not, as tokens of His favor increase, manifest the fealty due from a devoted subject, there is reason to fear that the chastening will be converted into judgment, and the might and magnificence of which American citizens are so apt to boast shall be laid in the dust. Under this conviction let us, as lovers of our Saviour and lovers of our country, do what lies in our power to remove existing evils and bring this nation into covenant relationship with God.

One other feature of the mediatorial administration demands attention, and that is unwearied love. The all-power with which Jesus Christ is invested is exercised for the defence and deliverance of His loyal subjects. During His earthly ministry, worn and weary and hated by many, He went about continually doing good. And now that His voice commands the universe, and all creation is under His absolute control, all may rest assured that He will always consult the interests of His people. "Fear not," is His promise to the Church, "I am with thee. Be not dismayed, for I am thy God. I will help thee; yea, I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." To human eyes there may be many difficulties in the way, but it is easy for Him to remove all obstacles to the accomplishment of His purpose. Having the hearts of all men, even of kings, in His hand, and turning them as the rivers of water whithersoever He will, He can defeat the designs of foes at pleasure, and raise up friends to His cause in most unlikely quarters. When the set time has come He lifts into positions of official trust and power a Nehemiah, a Washington, a Lincoln, a Grant, or a McKinley, and these men, acting under the influence of Chris-

tian principles and controlled by His Spirit, gain the confidence of their fellowmen and do His will.

The history of the Jewish Church and nation supplies many illustrations of His gracious interposition on its behalf in the very nick of time. Witness the rescue from the land of bondage, the conquest of Canaan, and the restoration from captivity in Babylon. Recall that night when the angel of the Lord went into the camp of the Assyrians, laid low in death 185,000 stalwart soldiers, and drove the haughty Sennacherib back a fugitive into his own land, to die soon afterwards by the hands of his own sons. Later history supplies other examples. There was the vast Armada of Spain, fitted out in 1588 at an expense which almost ruined Philip II. and his kingdom, though Spain was at that time the richest nation in Europe. It was intended to destroy civil and religious liberty in Britain, and England had no forces to resist such an invasion. But how speedily did that fleet, "The Invincible," as Spain called it, return, only a shadow of itself. The story of the defeat is told in a sentence stamped on a coin put in circulation to commemorate the event: "God blew with His wind and the ships were scattered." In every age and land it is the privilege of the Church to adopt as its own a psalm that was often sung in olden times, and is always sung by the Huguenots at the opening of public worship: "Our help is in the name of the Lord who made heaven and earth."

How timely, in view of this universal sovereignty of Jesus Christ, the appeal, "Let not the rebellious exalt themselves," an appeal that speaks in thunder tones to Spain, and an appeal to which America needs to listen. This country has seemingly forgotten the compact signed in the cabin of the Mayflower that began, "In the name of God. Amen." The govern-

ing principle in our national life is not loyalty to God, and so He says to the nation in the hour of victory, "Don't boast." This seems to have been the idea in the mind of President McKinley when, in his message to Congress regarding the defeat of the Spanish navy at the Philippine Islands, he penned the following sentence: "At this unsurpassed achievement the great heart of our nation throbs, not with boasting or with greed of conquest, but with deep gratitude that this triumph has come in a just cause, and that by the grace of God an effective step has been taken towards the attainment of the wished-for peace." In thus ascribing the success of Commodore Dewey and the officers and men under his command to the grace of God, the Chief Executive of this great nation simply echoes the more impressive teaching of Scripture. No one can read history and contemplate the events that are transpiring in our time, and think how righteously and beneficently He administers human affairs, without being drawn towards Him and led to lay ourselves, and all we have, at His feet. If Commodore Dewey, in reporting the famous battle in the harbor of Manila, is able to speak of the destruction or complete disablement of a Spanish navy of eleven vessels, and only eight Americans slightly wounded, not a life lost, nor a ship seriously damaged, there are in these amazing facts cause for rejoicing and an incentive to full self-surrender and uncompromising fealty. In answer to all allurements to be false to His claims, we should be ever ready to say as Coligni did to the Spaniard who offered life and property to the Huguenot defenders of a little town on the frontier of France if they would only surrender. Tying a piece of parchment to an arrow, he shot over the wall and into the camp of the enemy this loyal reply, "*Regem habemus*"—WE HAVE A KING.

## MORAL ASPECTS OF THE WAR WITH SPAIN.

*Rev. T. P. Stevenson, D.D., Philadelphia, Pa.*

"I came not to send peace but a sword."  
—Matt. 10:34.

The Hebrew prophets foretold perfect and universal peace as one result of the advent of the Messiah. "Nation shall not lift up sword against nation." "His name shall be the Prince of Peace." The angels at His birth sang "Peace on earth." But this peace cannot be flung down (*balein*, in the text, translated send; literally cast) as a gift from without. It must be an outgrowth from within. It cannot, therefore, come at once. The first effect of the announcement of the principles which will one day produce universal peace is often to stir up furious strife. When every eighth man in the United States was a slave, the announcement of the principles of universal liberty stirred up bitter strife, culminating in four years of civil war. Now we have peace, because the principles of freedom have prevailed. So there can never be perfect peace over the world until every wrong has been redressed and every right has been vindicated.

How far is the present struggle of the United States with Spain part of the eternal strife of right with wrong, justice with injustice, liberty with oppression? Is it part of the enduring strife of good with evil which the Great Teacher came to set in motion? Will the kingdom of Christ be best advanced by our victory or our defeat? There is a thoughtless, indiscriminating partisanship which exclaims, "My country right or wrong." And one American statesman once said, "My country's always right." These are shallow cries, as void of reason as of conscience. Our country was not right in the Mexican war—a war of spoliation under-

taken against a weak and defenceless neighbor, for the enlargement of slave territory and the aggrandizement of the slave power. We cannot always justify the nation. How far can we, with a good conscience, justify her now?

1. *We have not lightly invoked upon ourselves, nor do we propose lightly to inflict upon others, the evils and horrors of war.* We are not a warlike people. We have not fostered a great military and naval establishment. Our greatest generals have spoken most earnestly against it. No one sought peace, or counseled peace, more earnestly than Grant. "War," exclaimed Sherman—"war is hell!" Our Senate recently refused to ratify an arbitration treaty with Great Britain, but the Senate did not in that act represent the nation. The Senate was dominated by that miserable political expediency which periodically twists the tail of the British Lion, to gain the applause and the votes of that portion of the Irish people in America whose chief desire it is to see England and the United States at war. The judgment and conscience of the American people sustained that treaty and earnestly desired it to prevail.

2. *We are trespassing on no rights.* The only rights which can possibly be pleaded against the present course of the United States are the rights of Spain as a sovereign power. She claims that we are guilty of violence and injustice, trespassing upon her inalienable right to govern her own colonies in her own way; that even for misgovernment and oppression she is not accountable to us, and that we have no right to interfere. The principle appealed to is a sound one, but it has its limitations. The right of any government to the allegiance and submission of its subjects is conditioned upon its exercise of its authority so as to secure the great ends for which government is ordained among men.

These ends are the peace and welfare of the people. When governments fail to secure these ends, they forfeit their right to the allegiance of their subjects. The people may cast off their authority and may ask others to help them do so. For such reasons the American colonies cast off the government of England, and even the English people to-day say they were right in doing so. Vattel, in his "Law of Nations," long ago laid down the principle that if any power openly tramples justice under foot, it is the right and the duty of all other powers to humble\* and chastise it.

Judged by this test, what are the rights of Spain? Spanish history is one long record of cruelty and oppression. If it is relieved by a single national act of magnanimity or mercy, the fact is unknown to the writer. At the opening of the 16th century, her flag floated over all of South America except Brazil, which also she afterwards held from 1578 to 1640, and in addition she owned Florida, Louisiana and the entire western half of North America from the Missouri River to the Pacific. This splendid empire, the greatest in modern times, she has lost by her misrule. She carried into Mexico and Peru the instruments of torture which she had devised for Protestants at home, and employed them to extort treasure from the natives. Her cruelties were so atrocious that the human mind turns with horror from the recital.

Cuba she first occupied in 1511. Within fifty years, it is said, not one of the aboriginal race was left alive. They died in battle, under the lash or by starvation. The page which records their fate has been called the blackest in the history of the human race. Negro slavery was then introduced, and Havana became a great center of the slave trade. Half a million slaves were brought to Cuba during the first

half of this century. Frequent and terrible negro insurrections followed, and at last the slaves wrested their freedom from their masters. The present population of Cuba is Spanish, negro, and a mixed race sprung from the other two.

Like all her other possessions in the Western hemisphere, Cuba was driven into revolt. In 1868 a large part of the people rose in rebellion, declared their island independent of Spain, and maintained for more than ten years a strenuous conflict for liberty. Gomez and Maceo, of the present war, were leaders in that also. One by one the insurgent bands were broken up, their leaders were killed or driven into exile, some were seduced by bribes, and some deceived by promises. These promises, profusely made, were as lightly broken. The old policy was soon in full force. Hordes of Spanish officers were sent to fill all positions of authority. They had but one object—to make fortunes and return home. Says Murat Halstead: "The Cubans became the victims of an endless rapacity; each swarm of flies, when gorged, gave way to another equal to its predecessors in rapacity and profligacy at the expense of the people, who, as a last resort, lay waste with fire and sword the island they love." A military force of 50,000 young Spaniards maintained the authority of Spain, but Cuba paid the bill. The Spanish claim to govern Cuba must be judged in view of her history in that island for nearly 400 years. While civil government nearly everywhere has been bettered, her administration does not seem to have improved.

Nor was her government of the Philippine Islands any better. Prof. Worcester, in *Christian Work*, recently gave a vivid account of Spanish misrule in that vast archipelago, and declared the whole administration was "rotten from skin to core." Taxes are complex, manifold and excessive;

"personal taxes, a tax one very family, a tax on cocoanut trees, on beasts of burden, on killing animals for food, on shop-keeping, on mills and oil presses, on weights and measures, and even on the sports and amusements of the people. Nothing is done to develop the country; the sole purpose seems to be to squeeze the life out of it for the benefit of Spanish officials." The taxes are "farmed out," the contractor or collector agreeing to pay so much in a lump for the taxes of a district. All he can extort from the people over this amount he may keep for himself. Out of every \$1.50 of revenue collected, the provincial treasurer sets aside 25 cents for the church—the Roman Catholic Church. The Archbishop of Manila has a salary of \$12,000; four other bishops receive \$6,000 each. The clergy of the Cathedral at Manila receive an aggregate sum of \$34,000, and the total appropriation for clerical uses is \$700,000 a year. We must estimate this sum in view of the fact that labor in these islands is worth less than 10 cents a day, and that the "corvee," or forty days' labor annually due the State from every working man, may be commuted by the payment of \$3.

And yet the natives, from whom this enormous revenue is wrung for the support of a Roman Catholic establishment, have not been converted to Christianity. They remain pagans at heart, and declare strenuously that their insurrection of three years past has not been so much against Spanish misrule as against the priests and the Church. Where is the American heart which does not exult to think that while the Stars and Stripes wave over Manila not another farthing will be wrung from the poor for the support of this "scarlet woman," and that nearly 10,000,000 of people, inhabiting more than 1,500 islands and islets, are now at last open to the missionary enterprise of the Protestant world?



3. *The specific ends sought in this war are just.* That many citizens and many politicians are actuated in the present crisis by base and corrupt motives, we sorrowfully admit. Some crave the mere excitement of war. Some hope to increase their wealth through the misfortunes of the nation. Some hope for fame, and very many expect that their own and their party's tenure of office will be prolonged. But these are not the motives in the mind of President McKinley, who strove to the utmost to avert the dreaded necessity of war; nor of his Cabinet; nor of the real leaders in Congress; nor of the masses of the people. Nor is vengeance for our wrecked battleship and the brave men who went down with her—a righteous indignation against the coward hand that “shed the blood of war in peace”—a ruling motive in the mind of the nation. We seek one thing only—the welfare of the Cuban people, and the immediate cessation of a military policy which has cost the lives of from two to four hundred thousand non-combatants, and which has offended the sentiments of the civilized world. When the Spanish general, as a military measure, swept the whole peaceable farming population into the towns, he became morally bound to feed them, as he was bound to feed his own soldiers, or as he would have been bound to feed prisoners of war. No commander can defend himself at the court of the world's opinion to-day who holds prisoners, even those who had been in arms, unless he is able, at least, to keep them alive. If he cannot feed them he must set them free. Our own Senator Proctor investigated for himself, and for the nation, the working of General Weyler's policy of concentration. When he made his calm, dispassionate statement in the Senate Chamber, one of his colleagues said it was just as if Proctor had lifted up his hand and sworn to it. His testimony

was to the effect that not less than 200,000 *concentrados* had died of famine and exposure, and that as many more must inevitably perish unless soon relieved. A later writer in *Harper's Weekly* gives the following local figures, drawn, it is claimed, from Spanish official sources: “Guines, with a population of 6,000, had 9,000 *concentrados* added to it by General Weyler's order. Of these 6,687 died in eleven months. St. Nicolas had 1,500 population and 4,000 *concentrados*. Of these 1,142 died in the same time. Madruga had 2,289 and 5,833 *concentrados*, of whom 2,751 died in ten months. There were over 99,000 *concentrados* in the province of Matanzas, of whom 20,044 have died from epidemic, inanition and hunger.” If we should, after knowledge of the facts, permit such atrocities to be continued at our doors, could we wash our hands and say “We are innocent of the blood of these persons?” Mr. Gladstone and Christian England accounted the Bulgarian massacres just cause for European intervention in 1875, and we have not ceased to condemn the Christian powers of Europe who left the Armenians to the tender mercies of the Turk. By every such utterance we would have condemned ourselves if we had failed to intervene for the suffering and perishing Cubans at our own doors.

It has been said: “Spain at our request did abolish the order for concentration, and permitted the victims of that order to return to their homes.” True, but Spain in the same breath haughtily refused to entertain the demand that the war itself should cease. The connection between these two demands has been admirably stated by the *New York Evening Post*, one of the most cautious and conservative of journals, and one which to the last advocated the policy of non-intervention in Cuba: “Any plan of settlement which is to stand for a single

day must include an agreement that the dragging and deadly hostilities on the island must at once cease. . . . It cannot be too clearly seen and said that the relief of the victims of the war must carry with it the cessation of the war. Otherwise it would be a most ridiculous and self-defeating charity. If \$500,000, or whatever larger sum, is now to be appropriated for the rescue of the miserable Cubans themselves, it is the plain duty of Congress to see that steps are taken to remove the cause of their misery."

4. *This conflict is the outcome of historic forces which have been working for more than 300 years.* When Spain turned her back on Luther and the Reformation, and established the Inquisition to extirpate the new doctrines from among her people, she allied herself with the principle of absolutism in church and state. By her own choice she became despotic, intolerant and incapable of progress. The religious ideas she embraced have shown themselves incapable of raising up a generation of men who can be trusted to administer, honestly and capably, her colonial possessions. Great Britain has an army of such men, trained in her Christian schools and universities, in her national church or in her dissenting chapels—men who can take an empire like India, a country like Egypt and South Africa, and rule it so that the welfare of its inhabitants, their ability to purchase English goods and the consequent volume of trade between England and her dependencies shall every year increase. For lack of such men Spain has lost her empire, and England by the help of such men has extended hers around the world. Christ came to set such a republic as the United States at irreconcilable variance with such a cruel, reactionary, selfish and oppressive kingdom as Spain. The present conflict is the historic outcome of deeper forces than any recorded in the newspapers of to-day.

5. *We have the sympathy of the friends of freedom and justice and Protestant Christianity in other lands.* One of the most remarkable results of this war has been the drawing together of the American and the English people as never before. I would quote three expressions of English opinion from three widely different sources. First, at Pembroke Chapel, Liverpool, the Rev. C. F. Aked, a fortnight ago, discussed the Cuban question. He said: "The commercial classes had ranged themselves on the side of the South during the war of the rebellion, and there were those who took the same commercial view of the pending conflict. That there were men in the United States who were ready to make their market in these troubled times he did not doubt. But to suppose that the American people were moved by such considerations was to betray the most unrelieved ignorance of the mind and life of the nation. He was in a position to testify of his own knowledge that North, South, East and West there was a hot and fierce hatred of Spanish oppression and cruelty making itself felt in the counsels of the States. They were determined that tyranny, starvation, outrage, massacre should cease. If they could be stopped without war, so much the better; but stopped they certainly should be. If diplomacy could do the work, well and good; but if not, then dynamite. That the difficulties which faced the United States were great and would be greater only constituted an additional claim upon our admiration and our praise. They had borne until they could bear no longer. They were coerced to-day by the implacable despotism of their own humanity. Seventy millions of free men could no longer permit an orgy of blood at their doors. We had watched the slow agonies of Armenia with unruffled pulse. We had seen a nation bleed white under our eyes. We had scoffed at the patriots of Crete when we were not shooting them,

and smiled when Greece was beaten to her knees amid the hoots of the stockjobbers of a continent. But the United States could show us that there was one nation left on earth which possessed a heart, one country which believed that there was something in the world to live for besides stocks and bonds. She could not draw back now. Her name and her honor were pledged to carry this on, not to the bitter, but to the triumphant end. And could she preserve the heroic spirit of these later days she might yet realize the dream of John Milton, who thought that 'politics for Englishmen was to teach the nations how to live.' War was a terrible thing; but some things were worse than war. And only men who were enslaved by words could call the present state of things peace and armed intervention by the United States war. Of every horror that entered into the conception of war there would be less—less in extent, less in intensity and poignancy—after America had intervened than at this moment. War was demanded to-day in the sacred name of Peace."

The *Christian World* of London has probably a larger circulation than any other religious paper in Great Britain. In its issue for March 17 it said: "When greed and jealousy rage together among the nations, then, surely, if ever, is the time for the Church to show them the more excellent way. If nations are capable of conscience, this conscience ought to find audible expression through the Church. The trouble would be shortened if the moral influence of Great Britain was thrown plainly and clearly on the side of the States in their desire to stop the carnival of blood in Cuba. . . . That Spain can conquer the great island is now entirely and absolutely out of the question. Every man killed in the effort is therefore uselessly murdered. Then let our English,

Scotch, Welsh, and Irish Churches unite in pressing upon our Government the duty of morally sustaining our kith and kin when they call upon both armies to cease firing. We would not say one word to increase strife. But we contend that the desire of America to stop wholesale murder is more than legitimate; it is worthy of a great and Christian nation. If our churches also feel this, let them say so. Let them warn our Government that any paltering with the claims of humanity will not be excused by sympathy for a monarchy contending against a republic. Surely it would be a most beneficent and religious achievement on the part of our churches if, on a great issue of our common humanity, they could bring their members into line with the descendants of the Pilgrim Fathers."

The *Daily Chronicle* of London, a secular and political journal, has the following weighty utterances: "The United States Government expressly disclaims any disposition or intention to seek territorial or other advantages in Cuba. There are American commercial interests to be safeguarded, of course, but the first war loan would cover these several times over. America is prepared to give the lives of her citizens, to expend huge sums of money, to impose new taxes, to incur all the thousand inevitable and incalculable dangers of war, simply to bring to an end the atrocious cruelty and corruption and hopeless incapacity of Spain in a fertile island near her own shores. Spaniards complain that we in England think the Spain of to-day is the Spain of the Inquisition. With a slight modification, we do. Not Spain in Europe, however. That there are many men enlightened as other Europeans, that there are individual chivalry and honor, that there is progress and there is liberty, notwithstanding such unspeakable crimes as the tortures of Montjuich,

is not lost to sight. But in her colonies Spain is still the Spain of the Inquisition. The priesthood, unhindered by secular criticism, rejoices in its old-time tyranny; the military caste tramples unchecked upon all civilian initiative; the poor man and the worker have no rights; the native is less regarded than a serf; the point of honor and the sacerdotal privileges are wedded, and the fruit of the union is hatred, despair and, at last, revolution. With averted gaze Spain has allowed her colonies to welter in a misery unknown elsewhere among peoples claiming to be civilized. While she has watched the *banderillo* and the *espada* of the bull-ring, the Philippines and Cuba have fermented to the bursting point. Now she must pay the penalty. For many individual Spaniards we may grieve—from

the innocent peasant to the pathetic Queen Regent and her child-king. But though God does not pay at the end of each day, as Anne of Austria reminded Richelieu, at the end God pays. And this time the righteousness of things has chosen the United States to be its agent. We know that some Americans are actuated by worthless motives; we know that others are carried away by a mere war-fever. That is unavoidable and insignificant. The vital thing is that America as a whole is determined, in scorn of consequences, to arrest the hand that has established misery and tyranny and murder at her door. That any civilized man, above all any English-speaking man, should seek to hinder her, or to malign her, passes our comprehension."

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O Lord God, to whom the scepter of right belongeth, lift up Thyself, and travel in the greatness of Thy strength throughout the Mohammedan lands of the East; because of the anointing of Thy Son, Jesus Christ, as Thy true Prophet, Priest and King, destroy the sword of Islam, and break the yoke of the false prophet Mohammed from off the necks of Egypt, Arabia, Turkey, Persia, and other Moslem lands, that so there may be opened throughout these lands a great door and effectual for the gospel, that the Word of the Lord may have free course and be glorified, and the veil upon so many hearts may be removed, through Jesus Christ, our Lord. AMEN.—C. M. S. *Intelligencer*.

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RECEIVED, New York, April 28, 1898, through OLIVE TREES, the sum of Five Hundred Dollars, being the contribution of Ministers of the Reformed Presbyterian Church, towards the salary of Pastors' Missionary, for the fifth year.

Also, May 6, for same fund, Thirty-five Dollars.

\$500.00.

35.00.

*Walter T. Miller,*  
*Shear*

## NEWS OF THE CHURCHES.

## ABROAD.

LATAKIA, SYRIA.—Miss Maggie B. Edgar is at present in charge of the Boys' Boarding School in this field. Speaking of the work in Suadia, where she had been employed during the past year, she says: "In some respects, I consider it a more encouraging place for work than Latakia. I do not know that I accomplished very much during my stay, but it was one of the most pleasant years of my missionary life. There is yet only a small number of members, but some of them are true, earnest souls, who are growing in knowledge and grace. Mr. Dodds has been a great help to the people there."

MERSINA, ASIA MINOR.—The following items are taken from a letter written by Rev. R. J. Dodds on the 30th of March:

Last night we had a prayer-meeting in the house of a poor woman who had been a patient of Dr. Sterrett Metheny's, and whose life he had been instrumental in saving, when the physician from one of the American cruisers had said it was absolutely impossible for her to live. There were sixty persons within the room, and some twenty-five or thirty without who could not get in. Our text was Rev. 22: 17. None of the missionaries but myself were able to be at the meeting, but our teachers rendered efficient assistance. Great interest is manifested in these meetings. We have to refuse to let our boys and girls from the school attend, on account of the rooms in which we meet being too small to receive the crowds—at least we have always to limit the number of our own people who attend.

I may say that Dr. Sterrett Metheny's remarks are much appreciated. A very intelligent Syrian woman said that a man who has so much power and originality of

thought, and who is so gifted in expressing himself, ought to be a minister . . .

The work in Tarsus is encouraging. The meetings of which I wrote some months ago have been kept up ever since, and are conducted by M. Yusef. Heretofore we were unable to employ him except among the Fellahin, on account of the strong prejudice against his blood or race. But now that prejudice has broken down among a certain class, Syrians from the interior, from Mardin, Diarbekr and other places, so that in every meeting there are present from thirty to forty-five persons, all apparently interested in hearing the Word read and explained; and Mallim Yusef is not only remarkably well acquainted with the Scriptures, but very gifted in his expositions. The many severe troubles through which he has passed have mellowed his character and affected his influence with others most happily. . . .

Mallim Yusef's brother-in-law is very faithful and zealous in his work, and is welcomed in his work by the Fellahin, who no longer even pretend to be unfriendly. Many of them are very much interested in the reading and exposition of the Scriptures of both the Old Testament and the New, and say that we teach the truth in everything except in regard to Christ's crucifixion, in which they say we are undoubtedly right so far as the teachings of the Old and New Testaments are concerned, but they cannot understand how it is to be reconciled with the teaching of the Koran. The advantage which I mail himself receives from his work is showing itself in his growing knowledge and his confidence in speaking. He was naturally the most diffident person I ever saw in Turkey.

It appears to me a great pity that we cannot reopen our day school in Tarsus.

The outlook for a good day school is quite bright. It seems a strange providence that deprives us of means that we seem to need so badly. The work, however, is His, not ours, and we must be satisfied that it is best to have it done in the way that He renders possible.

The following letter is from the teacher to whom Mr. Dodds refers, and our readers will be glad to see it in full :

TARSUS, April 3rd, 1898.

“To My Sister in the Lord, the lady Mrs. Metheny, may the Lord preserve her in good. Amen.

After I make you to know the continual heartfelt longing which we have for your presence, know that I received your letter, and I thanked your goodness because you did not forget me ; and that was merely from your kindness and faithfulness. When I read it, and heard, I thanked God, the Father of our Lord Jesus Christ, that you were found in health and peace.

At the present time we are all well, thank God. We have opened a school among the people from Mardin, near to the house of Mr. Aveneya and Mr. Christie. We teach their children, and pray with them four times in the week : on Wednesday and on Friday evenings, and on the Sabbath at noon and before sunset. The number of those who come to hear the Word of God is more than thirty. Last Sabbath there were more than fifty men, women, boys and girls, and the Honorable, your brother, the minister Mr. Dodds was with us. We intend to observe the Lord's supper next Sabbath, and Mr. Dodds will to-day examine those who are intending newly to enter the church. Beforetime we were perplexed because of persecutions, and now, by reason of this prosperity, we have forgotten the former things.

We remember you always, and much wish and desire that you may come back to us, so that we may spend our lives in

the work of the Lord, as my brother and friend Dr. Metheny (upon whom the Lord has had mercy) spent his.

My wife, the mother of Habeeb, and our children Habeeb, Nezhlie and Koukab, and Nejmie, and our brother Israeel, and sister Sara, all salute you. I beseech you to salute our sister, your eldest daughter, and all your children. Salute all the brethren.

I beseech you, my sister, that you will not forget us in your prayers, and remember us by letters.

The Lord Jesus Christ preserve you. Amen. Your brother,

YUSEF JEDED.”

In a letter dated April 14, Miss McNaughton sends us cheering news in regard to the communion in Tarsus on the previous Sabbath. She writes : Twelve persons united with the church—six men and six married women. They all passed good examinations, especially our Arabic teacher, M. Nasib Murâd Jabbûr, and Ibrahim, from the Boys' Boarding School. M. Nasib is a graduate of the Beirut American College, and is a quiet, hard-working young man. His parents are Protestants, and he has been studying the principles of the different churches for some time, and was so well pleased with ours that he has cast in his lot with us. At our Saturday evening service there were between eighty and ninety present. Sabbath morning we had prayers at M. Yusef's, his wife not being able to attend any of the services. We had three services on Sabbath, and partook of the Lord's Supper in the afternoon. Twenty-five persons sat at the Lord's Table. It was indeed a very pleasant communion season. Our hearts were saddened by the absence of Zahra and M. Yusef's wife, and the suspension of one of the first members of this little flock, but we were glad to see in him signs of conviction, and we hope he'll soon be restored.

Mr. Dodds did some splendid preaching,

and there was seed sown during all those services which we trust will yield a rich harvest. A cart-driver stopped at a window near Mr. Dodds, and listened to him for over half an hour. He seemed reluctant to leave at last, but I presume his Sabbath day's work made it necessary.

Dr. S. A. S. Metheny wishes to acknowledge the receipt of the following sums for the proposed hospital in Mersina:

Rev. and Mrs. McCrackin, South-	
field Congregation.....	\$ 5.00
Mr. and Mrs. R. G. Lyons, Houston,	
Ill.....	10.00
L. M. S., Church Hill Congregation.	10.00
L. M. S., Oakdale, Ill.....	5.00
Mrs. Mary Adams, Oakdale, Ill....	1.00
The late Mr. A. T. Kennedy, "....	1.00
Mr. and Mrs. Silas Smith, Staunton,	
Ill.....	10.00
Miss Nancy Smith, Staunton, Ill..	1.00
Mrs. Williamson, Staunton, Ill....	1.00
	————
	\$44.00

NEW HEBRIDES.—Mr. S. Edgar Briggs, of the Fleming H. Revell Company, has kindly allowed us to make the following extracts from Part III. of Dr. Paton's autobiography:

Ere I lay down my pen, let me dwell with unalloyed delight on a few pictures of fact that rise before me, illustrating the work of God at large throughout the New Hebrides.

At North Santo we see Mr. Noble Mackenzie and his wife, with faith and hope, unfurling the banner of the cross; and Dr. and Mrs. Sandilands at Port Philip, Big Bay, on the same great island, by healing and by teaching, pioneering for Jesus. Mr. Bowie and his wife, from the same Free Church of Scotland, are taking possession of South Santo in the name of Christ; and if the Mission Synod agrees to plant his brother, Dr. Bowie, and his wife, on East Santo, as seems desired—

this, the largest and most northerly of the group, with its many languages and its unknown thousands of inhabitants, will at last be ringed round with fire—the fire of love to Jesus and to the souls of the heathen.

Another great island, with several languages, has in recent years been surrounded by soldiers of the cross and claimed for Christ—Mr. Watt Leggatt and his devoted wife at Aulua, Mr. Frederic J. Paton at Pang Kuma, and Mr. Boyd at South West Bay, uniting their threefold forces to bring vast and populous Malekula to the feet of Jesus. Already most hopeful beginnings have been made. Christian churches, with a few converts, have been planted at three stations.

Tanna also has been fresh assaulted in the name of God. Mr. Gillies and his wife are on the way to assist and succeed Mr. Watt at Kwamera and Port Resolution; Mr. Thomas MacMillan has entered upon the field at Wiasisi, from which Mr. Gray had to retire; and Mr. Frank H. L. Paton and his devoted wife, along with their lay assistant, Mr. Hume, have opened a pioneering mission at Lenukel, on the western coast. . . . And our hopes beat high that Tanna, often described as the hardest mission field in the heathen world, is on the eve of surrendering to the gospel of Jesus, which the fierce Tannese have so long and so savagely resisted.

Our older stations showed in 1895 a record of work done and sufferings borne for Jesus that might well make all Christians thrill with praise. Take a few examples only.

During the year Mr. Michelsen, of Tongoa, baptized and admitted to the Lord's Table 200 converts; while 200 more under his tuition, and that of Mr. Michelsen, were being prepared for the same holy privileges. God has given them in all nearly 2,000 converts from among these cannibals, who are being built up in the

faith and service of Jesus Christ. . . . During the same year the converts collected from among themselves £25, and handed it over for the promotion of the gospel of Christ.

It is believed amongst us that few missions in the world show more interesting fruits of evangelistic enterprise than Nguna and its islets, under the fostering care of Mr. Milne and his most devoted and gifted wife. There are 750 communicants on the roll, 1,700 regularly attending the worship of God, and at least 2,000, in all, who have turned from heathenism and adopted the habits of Christian civilization. . . . They had thirty-seven Christian marriages during the year, and 100 candidates for membership in the communicants' class. Nay, most marvelous of all, the Church of Nguna has thirty-eight of its married couples who have gone forth as native teachers and helpers to other islands. . . . A glorious record for twenty-five years.

On Epi Mr. Frazer, having labored fourteen years, had 137 members on his communion roll and 128 candidates; 27 native teachers, with 1,000 at the day schools and 1,240 at Sabbath schools; and his people collected among themselves £34 for mission purposes. On the other side of the island Mr. Snail has, as the result of six years' labor, 36 communicants, 13 candidates, 14 native teachers, and 500 daily attending school.

Erromanga, where five missionaries were murdered and two of them devoured by cannibals, is now a Christian island. There are 300 communicants, 12 elders, 40 native teachers, and 1,750 attending the schools—practically the whole population. Mr. Robertson and his wife have been honored of God in completing this grand work during the last four and twenty years.

And so on all round the group, island

after island being brought by patient, devoted and rational expenditure of time, and affection, and all gospel influences to the knowledge of the Christian life, and thereby to civilization. There are still four or five great centres of heathenism untouched. When God sends us missionaries for them, it will then be only a question of time, coupled with pains and prayer, till all the New Hebrides, in all their Babel tongues, shall be heard singing the praises of redeeming love.

AFRICA.—The Rev. Donald Fraser, in a letter to Dr. George Smith, dated 27th July, 1897, describes a recent visit to Livingstonia Institution, which is located on a noble plateau, 3,000 feet above Lake Nyasa. The institution is not yet three years old, but the progress made in that short time is remarkable. After describing the industries and schools, and the care taken to develop manly religious character, Mr. Fraser describes the influence of the institution upon the Angoni among whom he is stationed: "I look upon the work of Mr. Moffat and Mr. Murray among the Angoni laborers as one of the most valuable evangelistic agencies there is for our people. It is something to see Angoni working alongside of Apoka, the people whom they themselves had driven into mountain fastnesses not many years ago, and whose brothers and fathers they had killed in their constant raids. But more important still is the fact that daily, willingly or unwillingly, they hear the message of Christ. Hundreds of them go to Livingstonia every year to work for a period. Then they scatter to their own villages, to tell all that they have seen and heard. Thus they become our pioneers. I write this letter in the village kraal, amid a group of villages that have hitherto been untouched. I came here an unknown stranger, and doubtful about my reception. But I have met with nothing but the heartiest welcome,



and this, perhaps, largely through the influence of these returned workers. But more definite still is the blessing that God is giving to some of the more permanent laborers at Livingstonia. It has been a great delight to Dr. Laws to receive into his catechumens' class and into the church some of those very Angoni whose hands were red with the blood of men and women whom once they slew in these villages around Livingstonia. I have told you already of the awakening that has begun in Angoniland, and how, in the past few months, four hundred have been received into the catechumens' class. But there are no boundaries to the Lord's presence. He is manifesting Himself on all sides. On the last night of my visit to Livingstonia I was present at a gathering of all the staff, who had met together to thank God for news that had just come in from Karonga of the beginning of a work of grace there—of crowds of inquirers who were coming to Dr. Ramsay."

#### AT HOME.

BOSTON, MASS.—The annual social of the Chinese Sabbath School of the Second Boston R. P. Church was held in the church Monday evening, March 7. There were 50 Chinamen present, together with the teachers and friends. The 23d Psalm was sung by all in English and by the boys in Chinese, from a chart given us by a Chinaman in the Pittsburg Sabbath School of the Eighth Street R. P. Church. One boy repeated the Ten Commandments in English. Four boys sang, each giving a separate part, and they did it remarkably well. Ten boys read selections from the Sermon on the Mount and the Epistle to the Romans. Miss Mary Henderson, one of the teachers who is always ready to lend a helping hand, gave a recitation, and she and the superintendent, Mr. S. Peter Faris, sang a duet. Helen Weatherbee, Amy Weatherbee and Rachel Foster gave reci-

tations, and Thomas Douthart read a selection from "The Image of God." The pastor read a letter from Mr. D. Chestnut, the superintendent of the Chinese Sabbath School of the Pittsburg R. P. Church. It interests the boys very much to hear such a message, and it stimulates the teachers to know that they are in a co operative work for Christ.

During the year we have had 150 boys in the school. The greatest drawback we have is lack of teachers. A boy will come three or four Sabbaths, and not having a teacher, becomes discouraged and drops out. We have a regular attendance, on an average, of 20. That is as many as we can provide teachers for with our small working force. If we only had the workers we could have 150 boys at each session. This tries the patience of those who have the work at heart. But what work is there in Christ's Kingdom where our faith is not put to the test? If we had 150 teachers we would want 400. We have an earnest, painstaking, consecrated band of teachers. Mrs. James Greer, Mrs. John Greer, Misses Emma and May Roy, Miss Mary Henderson, Miss Anna Morton, Thomas and James Douthart, Mrs. L. L. Foster, Turner, Emma and Edith Foster, Misses Jennie Law, Emma Woodworth, and Mabel Elderkinn, and the superintendent, Mr. Faris, are always there from beginning to end. Their interest is only measured by their perseverance. Our Church has been praying that God would open the doors of China. Those prayers have been answered, and she has sent two missionaries and their families to the land of Sinim. But God has brought China to our doors. There are 4,000 Chinamen in Boston. It is just as important to lead a Chinaman to Christ who lives in Boston as one who lives in Canton. "He that winneth souls is wise." This work will tell at the judgment seat of Christ.

J. M. FOSTER.

In May the pastor of Second Boston writes: "We had a delightful communion the fourth Sabbath of April. Prof. R. J. George assisted us. His messages were an uplifting power to us all. There was an accession of four by profession."

BLOOMINGTON, IND.—A very successful series of National Reform Lectures were given at Bloomington by Rev. Dr. and Mrs. H. H. George, during the first and second weeks of April. On the morning of Sabbath, April 3, the Doctor preached in the Covenanter Church, and in the evening to a union meeting of three congregations in the College Avenue M. E. Church. His subject was the "Kingship of Christ," and an audience of six or seven hundred people listened with rapt attention. The address seems to have made a profound impression. At its close one brother expressed his hearty indorsement of all that had been said. Another said, "I am sorry I have not preached that doctrine more than I have. I see it now as I never saw it before." Many other approving references were made to the lecture.

The following Sabbath Dr. George preached in the Reformed Presbyterian Church; in the morning, on "The Evils of the License System," and in the evening he addressed a union meeting on "The Christian vs. the Secular Theory of Civil Government." During the week large audiences listened to his four lectures on "The Vital Reforms of the Day," illustrated by stereopticon views. He also had an opportunity of speaking to the students of Indiana University. By liberal contributions of the friends of the movement to the work in general the lectures were free. The Covenanters subscribed \$75 for this purpose. Thus many were able to hear the discussion of questions vital to our national welfare, who would have been shut out had an admission fee been charged.

Mrs. George also took a prominent part

in the services. In addition to other addresses and talks, she delivered the lecture on "Intemperance," and showed herself master of the subject. "A clear voice and pleasant manner won her audience, and her presentation of the theme was strong and effective."

The foregoing item is condensed from a full report kindly sent us by Rev. R. M. Blackwood.

At the close of the lectures resolutions were passed similar to those acted on at Connersville and published in the May number of *OLIVE TREES*.

CINCINNATI, OHIO.—A little light begins to glimmer through the black darkness. For three long years I have gone in and out among the Jews of Cincinnati that I have been able to reach, teaching the way of salvation to the best of my ability. It has been a hard and thankless work; many a time I have come home heavy-hearted and discouraged, and if it had not been for the promise, "Fear not, for I will help thee," the work would have been given up long ago as a task too hard for me.

Visits have been made where the visitor was not welcome, Christ has been presented where He was not wanted, prayers have been offered that were not acceptable in the sight of man, and the Word has been read where it was not very well listened to. Taken as a whole, it has been altogether a "work of faith and labor of love."

We are thankful, however, that a little encouragement begins to be seen.

During the last winter the attendance in the classes has been much more regular and results more satisfactory. The Bible, even the New Testament, has been listened to with intense interest, the power and spirit of prayer has been realized, and I have often felt that the Spirit was present in power.

On one occasion, as I was pleading with clasped hands that the names of all pres-

ent (in sewing class) might be written in the Lamb's Book of Life, a little hand slipped into mine; all was perfect quiet, and I felt that that was one occasion that was being recorded in heaven. Over and over again I have been interrupted by some one asking, "Is that a real story?" It would touch the heart of any one to see that these children of Abraham had never heard even their own history. When I was reading about the plague of the frogs in Egypt, a girl 12 years old said, "Well, didn't those frogs have nerve?" When it comes time to stop they often say, "Don't stop; read more."

A verse of scripture is committed each day. The girls start the tunes in singing the psalms, and take it time about leading in prayer. It makes the heart thrill with thankful joy to see twenty-five and thirty heads bowed, with closed eyes, while one clear voice is raised in prayer to God. Especially is this true when we remember that at first it was almost impossible to have prayer at all. I will never forget the times that I had to stop in the middle and restore order before I could finish. Also, when we tried to have devotional exercises first, and half the girls would stay at home until they were over. Then we changed it until the last and they would bring every excuse imaginable, saying that they must go home as soon as they quit sewing.

I sometimes hear them having some very interesting conversations among themselves. One girl said, "My papa told me all that story about Jesus." Another said, "My mamma scolds when we bring home a paper with Jesus in it." At another time I heard one say, "I'm looking to see if my paper has Jesus in it." Another said, "What is the difference? Jesus died to save us; I believe in Jesus, so does my mamma." I think there are those among the older people who are being influenced as well as the children. A man well advanced in age

said in conversation not long since, "It may be that Jesus was the Messiah; we cannot tell." Quite an intelligent woman whom I often meet surprised me the other day by saying, "If Jesus was the Son of God." I did not understand why she made this remark, for she had often said, "I could accept all but that He was the Son of God;" but before I left I found that she had nearly finished reading the New Testament; then I thought of the rabbi who said he never knew a Jew to read the New Testament and remain a Jew at heart. "The Word of God is quick and powerful."

A class has been started for the mothers. While they sew I read from the Bible; all do not understand English very well, and one interprets in jargon. The material they sew is largely garments cut from old clothing; then, when they have finished a garment, they take it home. This plan takes away the excuse that they have not time to attend the meetings, when they are not idle while there. It gives an opportunity to present the truth. I have very little material on hand for this work, and would be glad to receive help from any one. Are there not wardrobes in the Covenant Church that are burdened with a supply of clothing that is out of style, outgrown, or faded, but just a little too good for the ragbag, that would assist greatly here, and help to bring the light of the gospel to those who live in darkness? This would be a work for some missionary society that is lagging in interest for lack of something to do. Anything will do that is fit to be cut down to children's clothing or repaired. New goods that are often reduced to such low prices will be just as acceptable.

I wish to thank the many friends who complied with my request for papers. Morning Sun Y. P. S. C. E. is especially worthy of mention. I hope that prayers are being offered constantly for this

work, and that the readers will notice that the work now being done is largely among the women and girls; that supplication may be made that God will send a competent missionary to work among the men in this portion of His vineyard.

MARY J. PATTERSON.

510 Clinton Street.

COULTERVILLE, ILL.—Mr. Wm. P. Crawford died Nov. 29, 1897. He was born in Ireland in 1838, and in 1848 came to this country, settling near Coulterville. Mr. Crawford was a deacon for years, and performed the duties of his office conscientiously. Church Hill Congregation has met with a severe loss in his removal. He was a man with a large heart, loving his home, which was a model one, the Church and all that is good. He never questioned his saving interest in the Lord Jesus, living very near to Him, and, when failing health and then death came, he had grace to meet the last enemy without fear. There is comfort, full and lasting, for his widow and three surviving daughters, in the covenant promises. E.

GLENWOOD, MINN.—A few facts and figures from the report of Lake Reno Congregation for the Synodical year '97 and '98 may be of interest to the Church at large.

Lake Reno Congregation is the only Covenanter congregation in the State of Minnesota; the only psalm-singing church within more than 100 miles, and the only church with the Presbyterian form of government within a wide circle. Since its new pastor entered the field, Jan. 28, '98, the work has been abundantly blessed by the Lord. Nine new names have been added to the roll during the past two months, making ninety-nine members in good standing at the present time. The Sabbath School reports 109 scholars, and the Y. P. S. C. E. thirty-eight young people in attendance. Contributions have been made to all schemes of the

Church, amounting to a total of \$275. A debt of \$100, which rested on the church building since '92, has been paid in part, and promises for the remainder of it have been secured. The amount of money collected by the congregation for all purposes is \$1,259. Pledges amounting to about \$700 have also been given by members of the congregation for the building of a manse during the coming summer.

The uttermost harmony prevails. Pastor and people are working together in the Master's vineyard, and we offer praise from full hearts to the Almighty Father who is giving showers of blessings to His children.

J. L. E.

NEW CONCORD, O.—The Ladies' Missionary Society of New Concord record the death of Mrs. Rebecca Law, who passed away at the Aged People's Home on the 20th of February, 1898, after an illness of less than one week.

Whereas, Death has entered our society and taken one who had been a co-worker with us since the first organization of our society,

Resolved, That we will follow her example in earnestness and self-sacrifice; she was ever ready and willing to give her time and strength to the need of others, and was a most devoted worker for the cause of missions.

Resolved, That He who doeth all things well has taken her to the home prepared for His people, a house not made with hands, eternal in the heavens.

They also record the death of Mrs. Sarah Willson, one of the oldest members of New Concord Congregation, who was called away March 4, 1898. On account of distance and feebleness in health, she was unable to attend any of our meetings, yet she was always ready to respond with her means when a call was presented.

Whereas, It has pleased our Heavenly

Father to say to this dear sister, "Come up higher,"

*Resolved*, That while we feel the great loss which we sustain, we rejoice in her unspeakable gain.

*Resolved*, That we commend the son who so faithfully cared for her to the tender sympathy of our Heavenly Father.

*Resolved*, That a copy of these resolutions be sent to the OLIVE TREES for publication.

ELIZA A. ELLIOTT,  
MARGARET JAMISON,  
REBECCA B. ROBB,

*Committee.*

The New Concord Congregation is expecting soon to make out a call for a pastor. Communion will be held the fourth Sabbath of May by Rev. W. W. Carithers, of the Indian Mission.

Our hearts have been saddened by the removal of Mr. W. F. Wilson and family to Allegheny. May God's blessing go with them, and give us courage and strength to go forward in the work of the Lord. The oldest elder in the congregation, Mr. James Forsythe, has departed this life. His great patience during his illness was one indication of his true Christian character.

The Y. P. S. is in good condition as to numbers and the spirit manifested.

We would be glad to have any number of loyal Covenanters come in to help us keep the old banner unfurled. Com.

OLATHE, KAN.—During the year 1897 the L. M. S. of Olathe held ten regular meetings, one called meeting and one for work. At our September meeting the society observed their twenty-fifth anniversary. Our devotional exercise and scripture lesson at each meeting have been most interesting, helpful and instructive. We have been made glad by one or more letters from the different Mission fields.

Our program for nearly every meeting contained one or more excellent topics for

discussion. During the year two of our members have won the glorious battle and gone to their homes above. While we feel their loss keenly, yet not more so than the homes from which they were taken. We would remember the afflicted homes to Him who said, "I will never leave thee nor forsake thee." We know that though He resides on the summit of supremest excellence, yet His abode is with the children of affliction. This year our enrollment was again increased to sixty, with an average attendance of twenty-one. We do not boast of any great effort, but trust we have done what we could. We hope our meetings have been the means of doing some good to ourselves and others, and that we may be stirred up to be more earnest in our endeavor to do the Master's will. May we realize the importance of the work. Life is short, the work important, the needs most pressing. Should we not, on this the first day of the year, set our mark higher, and press forward? For we shall reap if we faint not. The reward lies before us—a crown never fading, a kingdom of glory.

MRS. WM. MITCHELL, *Pres.*,  
MRS. ELLA E. MOORE, *Sec.*

TREASURER'S REPORT.

Total receipts.....	\$128.93
Total disbursements.....	113.52

Balance on hand.....	\$15.41
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M. E. ATCHISON, *Treas.*

Report of J. H. Wylie Mission Band, for the year ending Dec. 31, 1897.

Total receipts.....	\$26.00
Total disbursements.....	26.40

Leaving the treasury overdrawn.....	.40
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WALDO WYLIE, *Treas.*

M. A. MOORE, }  
LIZZIE STERRETT, } *Supts.*

RAY, IND.—A commission appointed by Lakes Presbytery met in Ray, Ind., April 13, to attend to the ordination and installation of Mr. C. McLeod Smith over Cedar Lake Congregation, and also the licensure

of Mr. Walter McCarroll, of Southfield Congregation, Michigan.

The business was attended to according to the due order. Both young men acquitted themselves admirably. Their discourses were of a high order of merit, and the facility and readiness with which they answered questions in examination, indicated extensive knowledge of matters connected with the preacher's calling.

The commission consisted of Rev. J. McCracken, Convener; Rev. T. C. Sproul, R. J. Jameson, of Fairgrove, and D. S. Mitchell, of Cedar Lake. Rev. J. C. Smith, father of the candidate for ordination, was present by invitation, and acted as a member of the commission. Rev. J. McCracken propounded the queries and led in the ordination prayer. T. C. Sproul addressed the pastor, and R. J. Jameson, the people. A large congregation was present to witness the exercises and greet their young pastor. Brother Smith enters upon his work in Cedar Lake under very favorable auspices. He is a vigorous and earnest preacher, and thoroughly devoted to his work. The people are united and peaceable, and unanimous in their support of their pastor.

Unless the devil or some other troubler should get in his work, we see no reason why the Master should not be glorified and the interests of many souls advanced. The sacrament of the Supper was administered on the following Lord's day. A very pleasant and, we trust, profitable time was enjoyed by all. The hearts of pastor and people were made glad by an addition of eight, by examination, to the membership of the congregation. May the Lord's blessing rest upon pastor and people, and may the relation constituted long continue a happy and prosperous one. T. C. S.

ST. JOHN, N. B.—In the St. John Congregation there was a call moderated on the 20th of April which resulted in a unani-

mous vote for Mr. W. T. K. Thompson. The congregation asks for two-thirds of his time, and offers him \$600 a year.

The people of this congregation, though few in numbers, are still unmoved in their attitude towards the work. If they are few, they evidently act as if this does not release them from service, but, as the work is committed to their charge, they do it steadfastly to the best of their ability. It is not, who is at our hand on whom we may lean, but we have a leader at our head assigning us the work. At present they are cheered by the hope that the Master has heard their prayers to send them one to take the charge of the congregation as an under-shepherd. We hope that their perseverance and faithfulness will be richly rewarded.

There was a call made out in Barnesville Congregation, on the 21st of April, in which Mr. W. T. K. Thompson received every vote. This call was for one-third of Mr. Thompson's time, and the offer is \$200 a year and a manse.

We hope Mr. Thompson will see his way clear to accept the calls from St. John and Barnesville. COM.

UTICA, O —The Women's Missionary Society of Utica Congregation makes the following report for the year 1897: Ten meetings were held, with an average attendance of ten members. Our work has been principally for the Foreign Missions, a few donations for other objects. We have also pledged \$25 annually to support an Armenian orphan at Harpoot for three years. The society has been called to mourn the removal of two of its members, Mrs. Letitia Kirkpatrick, a quiet, earnest Christian, and Mrs. Ellen Hervey, one of the charter members, whose whole life was spent in the loving service of her Lord, and, when the last call came, she went joyfully into the presence of the King.

TREASURER'S REPORT.

Foreign Missions . . . . .	\$37.60
Telgie . . . . .	1.00
Armenian orphan . . . . .	25.00

## MONOGRAPHS.

THREE EPOCHS OF AMERICAN  
CHURCH HISTORY.

THE THIRD EPOCH—1833 TO 1891.

*(Concluded from page 151.)*

COVENANTING.—The duty of Covenanting was long a matter of discussion. In 1802 the Presbytery, then the supreme judicatory, declared: "That a draught of a Covenant, containing the spirit of the National and Solemn League, shall be prepared and laid before the Presbytery at their next annual meeting." In 1803 the committee reported: "It had not been in the committee's power to prepare a draught. The preparing of it was referred to the committee appointed for publishing a circular letter." In 1804 it appears the committee neither prepared the circular letter nor the draught of a Covenant. The record reads: "They had it not in their power—they are exculpated by the court." In 1807 Rev. Alex. McLeod was appointed "to prepare a draught of a Covenant, embracing the spirit and design of the vows entered into by our fathers in the Reformation." This was not done, and, in 1814, he was reappointed. In 1816 he reported only in part, the particular reason assigned for the neglect was "that our brethren in Scotland were engaged in a similar work, and it would be prudent to wait the result. Referred till the next meeting of Synod." Still nothing done. In 1819 it was "*Resolved*, That a committee be appointed to address our sister Synods in Britain and Ireland, and propose to them the propriety of entering into a Solemn League and Covenant, mutually binding us to God and to each other in support of the cause of the Reformation in which we are all engaged: and recognizing the obligation by which we are bound by the Covenants of our ancestors. This committee to consist of Drs.

Wylie and McLeod and J. R. Willson." This committee reported, in 1823, as follows: "1. That the draught of a Covenant be referred to a committee with power to print fifty copies for the inspection of Synod at their next meeting. 2. That said committee be directed to prepare for said meeting a draught of a pastoral letter on the subject of Covenants, and also an address to the Christian world at large. Revs. Gilbert McMaster, Alex. McLeod, S. B. Wylie and James R. Willson are said committee."

Nothing was done. Evidently *some* in the Church were thinking there was dereliction of duty, for, in 1828, "a communication was received from the united societies of Morris Town, New Athens, Cadiz, and Londonderry, Ohio, on the subject of Covenanting." This was referred to the Committee on Discipline, whose report is *rather interesting*, and will be given in full: "The paper from New Athens presents two subjects of request. 1. That the Synod furnish the petitioners with reasons by which they may repel the reproaches cast upon us on account of our infrequency of public covenanting. 2. That we should speedily engage in that work. *Your committee respectfully remark*: That to furnish reasons in refutation of all the hard sayings, evil surmisings and misrepresentations of enemies, would be an endless task. It is better, in general, to leave the vindication of their principles and administrations, under the good providence of God, to their course of conduct. It may in this case, nevertheless, be observed that the non-concurrence of the civil state is not, and never was, an obstacle in our way of Covenanting. That the allegation is equally unfounded that the express terms and forms of our venerable Covenants are viewed as

necessarily to be retained in our Covenant bond when renewed. The doctrine and practice of this Church, at all times, refute such representations.

Your committee beg leave to further remark, that the ill-advised urging of frequent renewal of Covenant deeds seems to be predicated upon a latent, if not an avowed denial of the perpetual obligation of such deeds; and manifests a disregard of the import of a habitual recognition of such obligation in the usual course of ecclesiastical administration. The principle of the man would be little valued, and his act would be scorned, who, every time he paid the interest on his legally executed bond, in proof of his integrity and to bind himself more firmly, should insist upon giving an added engagement and renewed subscription. We are admonished by the partial and untimely Covenanting of some who have attempted it, not to be rash upon this solemn subject.

In regard to the second request, we remark that we are in correspondence with our brethren in Britain and Ireland upon the subject, and it is trusted that as soon as the call of Providence to the work is distinctly heard, we shall not be found disobedient."—*Minutes of Synod*, 1828, pp. 194, 195.

In 1831, a draught of a Covenant, in conjunction with the Irish Synod, was considered but not adopted. It is unnecessary to follow this subject further, as from year to year committees reported and draughts were sent down in overture, until, after nearly *seventy years* of discussion, the matter was finally accomplished in 1871. The Covenant and proceedings may be found in the "Memorial Volume."

VOTING FOR AMENDMENTS TO STATE CONSTITUTIONS.—It is the testimony of the fathers of the Church that Covenanters voted for verbal changes in State Constitutions since the decision of 1821. The

matter, however, had never been brought directly to the attention of Synod until 1866, when an inquiry came from the Session of Salem congregation asking an answer to the question, "Is it wrong for Covenanters to vote for proper amendments to the State Constitutions?" Synod *suggested* the following reply:

"That while there may be instances in which it would not be wrong to do so, yet as there are other ways by which countenance and approbation may be given to what is proper, as by petition, and by public and private expression, Synod does not recommend such a course."

This is not prohibitory. In 1867, the Lakes Presbytery made the following inquiry:

"Whether members of this Church may, consistently with their principles, vote for an amendment to a State Constitution granting to colored persons the right of suffrage? The simple question to be voted is, shall the word 'white' be stricken from the Constitution." Our members are referred to the deliverance on the same question in last Synod's Minutes, p. 227."

The deliverance of "last Synod" (1866) was not prohibitory. In 1868, a petition from members of Salt Creek congregation, and also again from Lakes Presbytery, was presented on the same question. Synod says:

"The inquiry now demanding an answer is, Does voting for an amendment of State Constitutions involve, as in the other cases already determined by the Church, anything sinful or inconsistent with the principle and practice of the Church? Synod answers unequivocally, that it does. Inasmuch as voting for this object or any other, involves incorporation with the national society and imperils our dissent from it. It exposes the members of the Church to temptation. It encourages other Christians to continue their sinful connec-



tion with an ungodly nation, and renders nugatory the discipline of the Church. On these, and other grounds, Synod is resolved to abide by the distinctive principles of the Church, and to apply the law of her exalted Head."

This is a reversal of the actions of the preceding years, and declares the position of the Church to be strongly prohibitory. In 1875, an inquiry came from A. F. Carithers, of Linton, Iowa, in regard to the same general question involved in the deliverance of 1868. The reply now is:

"Synod cannot, in justice to itself, give a definite deliverance on every question which may arise in connection with purely local matters. Special and local cases must be left to the individual judgment and conscience, under responsibility to answer for any violation of the recognized principles and established usages of the Church. It is not in the nature of things that every case can be met beforehand by a specific direction. The general rule for guidance is, that participation in acts of civil administration is not in itself wrong and sinful, but becomes so when any sinful condition, in the way of an immoral oath, is involved, or when the service itself is sinful in its nature."

In 1881, we find this rather peculiar record: "A memorial to the Senate of Pennsylvania, *in favor of the prohibitory amendment* to the Constitution, was passed, and it was ordered that it be *signed by the officers of Synod*, and forwarded to the Senate." At the same meeting, a request came from North Cedar, Kans., for "some more *definite*" deliverance on the subject. Synod now modifies the action of 1868, and refers the parties to the deliverances of 1866 and 1867, which were *not* prohibitory.

In 1882, the Iowa Presbytery wished more definite legislation, as there was to be an election in that State to amend

the Constitution prohibiting the liquor traffic; the question to be submitted to the legal voters to be answered by simply "yes" or "no." Synod now leaves the whole matter with Presbyteries and sessions to decide, regarding it as "the privilege and the duty of our members to unite in all civil action which is not inconsistent with our position of dissent." In 1883, a similar prohibitory amendment to the Constitution was voted on in Ohio. At the Synod of 1884 the session of the United Miami congregation complained that members had voted, and wished to have the decision of Synod as to their course. "Is it inconsistent thus to vote, and has the Act of 1868 been repealed?" Two members of the Committee on Discipline submitted the following, which was adopted:

"Upon an examination of the entire ground occupied by these questions the following conclusions appear safe and just:

All civil action that involves an immoral oath is sinful and wrong. There are certain acts that do not involve an immoral oath, that are not acts of incorporation with the government, and that our members have always claimed the right to perform.

The simple act of voting for such an amendment to the State Constitution as will secure some important principle of moral right and reform, such as the prohibitory amendments recently submitted to the people of Kansas, Iowa and Ohio, belongs to the class of acts consistent with the principles and position of the Reformed Presbyterian Church.

*Act of 1868.*—To the second inquiry the following answer is respectfully returned:

That we should recall the peculiar circumstances under which the deliverance of 1868 was given.

It is a matter of history that the report was taken up at the last hour, immediately before the final adjournment of the court.

There was almost no opportunity for the examination and discussion of its merits. It was adopted amid much confusion and at a time when the attention of only a fraction of the court could be secured. Such ill-considered action thus hastily taken must be wanting in force of authority, and cannot be expected to command the hearty respect and united submission of the Church.

Again, in so far as this deliverance prohibits all civil action, not only when the service is right in itself, but even when no immoral oath is involved, it contravenes the historical position of the Church, and the repeated deliberate utterances of this court.

Finally, although this measure has never, in so many words, been formally rescinded, yet by the well-known rule of law, that subsequent action necessarily sets aside prior action of a contrary nature, the deliverance of 1868, in the respect and to the extent already defined, has, by the action of 1875, re-affirmed in 1882, been virtually and really repealed."

The other two members of the *same* Committee submitted the following report:

"Voting for amendments to State Constitutions involves an act of voluntary incorporation with the governing political body, of which we say in our covenant, "We will not incorporate with it until Reformation is secured."

We therefore recommend that our people be enjoined to abstain from voting for amendments to State Constitutions."

This report was also adopted with the preceding. Now, WHO CAN GUESS what the position of the Church is on this question! In 1889 an amendment to the Constitution of the State of Pennsylvania, proposing the prohibition of the manufacture and sale of liquor, was submitted to the legalized voters, and the matter was again brought into Synod. The following is the deliverance and the vote:

"There are certain acts that do not involve sinful relations to an irreligious Constitution of government, and which are not acts of incorporation with the government, which this Church has always recognized the right of her members to perform.

The simple act of voting for amendments to State Constitutions belongs to the class of political acts which are not inconsistent with the principles of the Reformed Presbyterian Church or with her position of political dissent."

A division of the question was called for, and the first part of the resolution passed almost unanimously. On the second part the ayes and nays were called, and vote recorded as follows: Ayes, 120; nays, 44; not voting, 4; absent, 6.

Thus the matter stands to-day. But truly the Church and the Synod are fallible!

CHURCH UNION.—Covenanters being fully persuaded of the scripturalness of their principles and the consistency of their application "in contending for all divine truth and in testifying against all contrary evils which may exist in the corrupt Constitutions of either Church or State," are not willing to abandon them. Believing that they have never been guilty of schism, they invite those churches which do not deny this statement, and yet are desirous of ecclesiastical unity, to come up to the broad and scriptural basis of the apostolic regimen and covenanted attainments. All attempts at union, therefore, have been unsuccessful, inasmuch as those most closely related denominations which largely believe our *form of doctrines*, do not accept our *method of application* of those doctrines, especially as to our civil relations. Proposals, with a basis of union, were made by the Associate Reformed Church in 1801; by the Reformed Dissenting Presbytery in 1804 and 1840, and several times by the New School Covenanter and United Pres-

byterian Churches. The most notable efforts were with the United Presbyterians in 1887 and 1888, and with the New School Covenanters in 1890. No doubt both of these bodies were led to believe that our Church was ready for such a step. When the parties who led them to thus believe found that the Church would not abandon her historic position, especially on political dissent as expressed at the Synod of 1890, then they immediately called a "Conference," which was held privately in the East End Church, Pittsburg, in July, 1890. Appended is an exact copy of the "circular," which they sent where *they thought* it would do the most good:

#### PLATFORM.

ADOPTED BY THE RECENT CONFERENCE OF FRIENDS OF CHRISTIAN UNION IN THE REFORMED PRESBYTERIAN CHURCH.

We, the undersigned, agree together in the maintenance of the following principles:

I. That while we hold it to be the duty of the Church to maintain the most advanced testimony in behalf of truth and against error, yet the terms of communion ought to be limited to the plain requirements of the Scriptures; namely, faith in Christ and obedience to His Revealed Will.

II. That persons who make a credible profession of Christ should be received into church membership on the acceptance of our Testimony and Terms of Communion without binding them to our explanation in the matter of political dissent or in other questions.

III. That Restricted Communion, and not Close Communion nor Open Communion, is the teaching of the Bible and our Standards.

IV. That Interchange of Pulpits should be allowed among those who preach the evangelical doctrines of the Gospel.

V. That there should be an organic union of the whole Christian Church upon the basis of the plain teaching of the Scriptures.

VI. That free discussion should be allowed of our subordinate standards, and of every deliverance of Synod; testing them by the Bible which is "the only rule of faith and manners."

The above platform was adopted by a conference representing five States and one-half the Presbyteries in the United States, and whose purpose was to correct the misrepresentations of our position and show to all concerned exactly where we stand. Letters were received from some at a distance, and many others are known to sympathize with these principles.

Believing these principles to be at variance with those of the Church, the Pittsburg Presbytery libeled those ministers under its care who were identified with the "East End Platform," and they were suspended December 10, 1890. Appeals and complaints being taken to Synod, the whole matter came before that body at Pittsburg, in 1891. After an exhaustive trial, the Synod sustained the action of the Pittsburg Presbytery by the following resolutions and vote:

1. To dismiss the complaints of injustice and wrong (Pittsburg Presbytery not voting): Ayes, 95; nays, 36; not voting, 2; absent, 4.

2. To dismiss the appeals of those who avowed their presence at the meeting and responsibility for the platform formulated and published: Ayes, 130; nays, 25; not voting, 10, with the 2 defendants; absent, 10. The numerical losses to the Church immediately after the Synod of 1891, and the next year because of this action, are the following: *Ministers*: J. A. F. Bovard, J. F. Carson, J. J. Huston, N. M. Johnston, S. D. Johnston, A. W. McClurkin\*, H. P. McClurkin†, J. K. McClurkin, J. M. McElhinney, E. M. Milligan\*, J. C. K. Milligan, J. R. J. Milligan\*, J. S. T. Milligan,

\*Suspended by Pittsburg Presbytery, Dec. 10, 1890.

†Returned to the Church three years afterwards.

O. B. Milligan\*, H. W. Reed\*, W. L. C. Samson\*, E. M. Smith, J. A. Speer, John Teaz, H. W. Temple\*, T. A. H. Wylie. *Total*, 21. *Licentiates*: J. A. Burnett and A. M. Milligan. *Total*, 2. Elders, 39. Members, about 1,000. Not only did the Synod of 1891 effectively end *arrangements* for church union, but the Synod of 1897 requested that nothing be written upon the subject.

Any one who does not now clearly understand that the Covenanter Church means to maintain her separate existence and historical position, has not intelligently read her history.

*Beaver Falls, Pa.* W. M. GLASGOW.

### THE SCOPE OF THE CHURCH'S WORK.

(*Concluded from p. 121.*)

5. *To exemplify the principle of public social covenanting on the part of churches and nations.*

All believers are personal covenanters with God; but Reformed Presbyterians stand for public social covenanting. The Church of the Hebrews entered into a public covenant, and the Passover was its seal. The Church of Scotland entered into a public covenant as early as 1558. In 1581, she signed and swore the covenant called "John Craig's Confession." She entered into the National Covenant in 1638, and the Solemn League and Covenant in 1643. The Reformed Presbyterian Church in America entered into our American Covenant in 1871. These covenants are pillars set up with lights burning on the top. The nation of Israel, at Sinai, entered into a public covenant. In Hezekiah's and Josiah's reigns, they renewed this covenant. The nation of Scotland swore the National Covenant in 1638, and the three kingdoms entered into the Solemn League and Covenant in 1643. The American Covenant of

1871 embodies the principles of national reformation contained in the covenants of Scotland. These covenants blaze the way for national reformers. The Covenanter Church lives in anticipation of that day when a united Church and all nations "shall join themselves to the Lord in a perpetual covenant that shall not be forgotten."

6. *To act the part of a true and faithful witness.*

In the eleventh chapter of Hebrews, Paul gives a long list of heroes of the covenant. In the twelfth chapter he calls these a great cloud of witnesses compassing us about. In Revelation, seventh chapter, John saw this company clothed in white robes. Then he saw, under the altar, the souls of those that had suffered death for Christ; and they cried and said: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" And a voice from the throne answered: "Rest yet for a little season, until your fellow-servants and your brethren that shall be killed as ye were be fulfilled." Here is one class of martyrs, and another promised. The two classes appear in the twentieth chapter. "I saw thrones and them that sat on them." First class: "I saw the souls of them that had been beheaded for the word of God and the testimony of Jesus Christ." These were the martyrs under Rome Pagan. Beheading was their method. Paul was beheaded. Second class: "I saw the souls of them that had not worshiped the beast, nor his image, nor received his mark in their foreheads." These were the martyrs under Rome Papal. All the Old Testament saints, all the martyrs under Rome Pagan, and all the martyrs under Rome Papal are witnesses, whose example we follow. To these we add the 18,000 Covenanters in Scotland, who fell during the fifty years' struggle with the Prelatical Establishment, as afford-

\*Suspended by Pittsburg Presbytery, Dec. 10, 1890.

ing us and our posterity a noble example to follow in contending for all divine truth, and against all contrary evils that may exist in the corrupt constitutions of either Church or State. The Church is Christ's witness. The conduct of her members must be in harmony with her testimony. The testimony of a witness who contradicts himself is ruled out. The bad character of a witness discounts his testimony. The Church must teach her members the perfect standard, and enforce obedience by her authoritative discipline. The Church's testimony against slavery had no moral force so long as slaveholders were in her communion. The testimony of the Church against the lodge is weak as Samson shorn of his locks, so long as lodge members are in her fellowship. The testimony of the Church against the saloon is pitifully weak, so long as liquor dealers are in her membership. The testimony of the Church against the immoral constitution of our land is voided, so long as her members swear to support it. The Sessions and Presbyteries which refuse to discipline for swearing to support the Christless constitution of this nation are guilty of an assault upon the life of our Church.

7. *To adapt her testimony to the needs of the times.*

The Church has grown in the 250 years since the Westminster Assembly adjourned. The Holy Spirit has given her enlarged views of revealed truth. The Westminster symbols no more meet the needs of the Church to-day than Sir Isaac Newton's Principia will meet the wants of the scientific students in the class-room of our colleges. New errors have sprung up. The Church's testimony must be adapted to meet them. It grows. The Testimony of the Reformed Presbyterian Church complies with these conditions. It is progressive and cumulative. We hold every city and stronghold of this Canaan of

Truth which we have taken, and proceed to take others still, until the whole land shall have been possessed. Many of the other churches have gone back into the wilderness, because they saw the Anakim and walled cities and chariots of iron. But Covenanters are invading the land, driving the enemy from his strongholds. "And they overcame by the blood of the Lamb and by the word of their testimony."

The scope of the Church's work is, then, (1) *To offer the broadest, fullest, most comprehensive, and practical statement of revealed truth to all Christendom.*

When a railroad is to be built, the right of way is first secured. Then companies of men are set to building different sections of the road; and, at last, the work is joined, and all is completed. Some do not build as well as others. But every part must be made to correspond with the best. Jesus Christ is building a highway through the world. He purchased the right of way upon the cross. He has called the different branches of the Reformed Churches to build sections. At last their work will be joined into one. The Covenanters are building a model section. Some are not building according to the directions given in the Word. Some are building upon the sand. Some are using wood, hay, and stubble. Every man's work shall be tried. God will yet shake heaven and earth, that the things that cannot be shaken may remain. The Covenanters are building upon the Rock. They are using gold, silver, and precious stones in the work. And when the scaffolding has been taken down, it will appear that the Covenanter temple is built in all things according to the pattern shown them in the Mount.

(2) *To offer the only scriptural basis of Church union to the Reformed Churches.*

There are 143 branches of the Reformed Churches. The tendency is to divide still more. There is among them an essential

unity, as they are all partakers in measure of the same Spirit of life. But organic unity can only be enjoyed by observing all things whatsoever Christ commanded. The Church of the Second Reformation lay four-square. From that model the Reformed Churches have departed. But the Covenanters have kept this model. They stand on Mount Zion with the Lamb. They must not go down to the plains. They must invite the others up to the summit of the Mount, the whole limit whereof round about is most holy.

(3) *To offer to the nations the principles which secure true national grandeur.*

The Gospel is addressed to nations in their corporate character—"Teach all nations." They are called upon to kiss the Son, to serve the Lord. Christ is the Joseph who holds the keys to all the treasures of Egypt. To obey Him secures temporal prosperity. He is the David who conquers all the enemies of Israel. To exalt Him secures the death of the Goliath of intemperance, the Philistines of robbing trusts and syndicates, and the Edomites of Sabbath desecration and speedy and easy divorce. He is the Solomon whose wisdom secures peace, and under Him the nations learn war no more. He is our Moses to lead the people into the promised land. The nations shall bring their glory and honor into Christ's kingdom. And the nations of them that are saved shall walk in the light of the new heavens and the new earth.

St. Mark's Cathedral at Venice is a rival of St. Peter's in Rome. In front, there are four bronze horses overlaid with gold. They are the wonder of Europe. No one knows who made them, or when. They were captured by Julius Cæsar and carried to Rome. After 300 years, Constantine carried them to Constantinople. After 900 years, they were taken back to Venice. In 1797 Napoleon carried them to Paris.

After the battle of Waterloo, they were taken back to Venice. They are prized as a symbol of the nation's greatness. Covenant principles are prized because they represent the glory of Christ's kingdom on earth.

J. M. FOSTER.

*Boston, Mass.*

### SOME EPISODES IN MISSION LIFE.

When wine is in, good sense is generally out. Timothy was directed to preach the gospel in season and out of season. It may be a very unseasonable time to preach the gospel during a wedding feast, where wine and whiskey form the chief attractions. But inasmuch as there is no exception made in favor of these times of revelry and drunkenness, it was thought not to be amiss to seize the opportunity to preach the gospel, which occurred as follows:

On the 21st of last November there was a wedding in Suadia, in which the son of one of the chief men among the Greeks was married. From letters received from home, it appears that even yet many of our readers do not know what is meant by "a Greek" here in Syria. As a general thing, it means a member of the Greek Orthodox Church, and the term does not have reference to nationality. So here the people referred to are Arabic-speaking members of the Greek Church who are natives in Suadia. The Bishop of this diocese has his residence in Latakia, and visits here as occasion requires, and was here last fall.

An invitation to this wedding was sent to Mrs. Dodds and me. But as it was to take place on the Sabbath day, we could not go even on the other three or four days of the feast. So, with the concurrence of Miss Edgar, we wrote a reply in Arabic, and sent it to the family. The Bishop always makes this house his place of stop-

ping in Suadia, and there he holds his episcopal court while here. Knowing the inability of Syrians generally to keep anything of the kind to themselves, we felt sure that the Bishop would hear the letter read. It contained a vigorous protest against Sabbath desecration on the part of any, and especially on the part of those who are recognized leaders of the people. There were abundant Scripture quotations in the letter.

"What was the use?" one will ask. It was that the gospel was preached to that Bishop and to his flock, and that a testimony was raised against wickedness, of which eternity alone will reveal the advantage.

But there was also an offset to this in the following event: That Sabbath morning, Captain Campbell, of the Prince Line steamers, came into port. The captain, who is an acquaintance, came ashore. He was to take away a cargo of grain for this family of merchants among whom the wedding occurred. Captain Campbell made inquiry for the merchant, and learned of the wedding, and was told that I was invited to be present. He had intended to be here for church service, but, supposing that I would marry the couple, went to the house of the merchant, expecting to see me there. Not knowing Arabic, he could not talk to them except through a sailor, who was an Arab, knowing barely enough English to tell the merchants that the steamer had come for cargo. So the captain waited awhile, and concluded that I was not coming, and made a move to come over to the Mission House, about one mile distant, in order to attend chapel. But the people at the wedding gave him to understand that we missionaries would most certainly not receive any visitors on the Sabbath, and so he, not knowing certainly what we might do, gave the merchant his promise to come back for dinner and to stay all

night. The captain, accompanied by several of the natives, came to chapel, and heard me preach in Arabic. After service we pressed him to spend the day and the night with us. When he learned that our house was always open to seamen or others who desired a quiet day, he regretted having made his promise to return to the house of feasting, but, for his promise's sake, he went back.

You will hardly imagine how our hearts went down like lead. We knew how these haughty Greeks would laugh at the "unsociable missionaries" who "set themselves up to be better than other men." Well did we know how they would be elated, "and thank God that all foreigners are are not so impudent as the gossellers." They were busy telling among the simple-minded natives how the great captain came at that time especially to attend the wedding. Was our protest not practically nullified, in a very decided manner, by this very inscrutable providence? I say, most decidedly, No; not any more than was Joseph's protest in favor of purity nullified by his subsequent imprisonment; not any more than was Jeremiah's preaching shown to be useless by Jerusalem's captivity. Our business here is to bear witness to the truth, and results are in the hand of God. While this is our faith, yet do you not think that we need your prayers to help us to maintain our spiritual elasticity?

We all indorsed Miss Edgar's protest to Captain Campbell, when she said: "Captain, you do not realize how much harm you do our work to-day, although unintended by you." The natives here cannot distinguish some things that are perfectly clear to us, and our converts are hard put to at times to meet the taunts and sneers of their bigoted neighbors at "the new religion"—the pure teachings of the gospel.

It was at this time that the party of

three English tourists, including Robert Barr, the novelist, were seized and imprisoned here. They came ashore Monday morning, and were taken to the wedding, where a heavy storm detained them all night. Tuesday was a fine day, and they visited our Mission, going hence to the steamer. From the ship, they went, in the afternoon, by rowboat, to look at the ruins of Selucia, and while yet in their boat near the shore, were covered by four rifles in the hands of Turkish soldiers, and taken out and imprisoned all night and all day Wednesday until sundown. We knew nothing of it until early on Wednesday morning. I went immediately to the prison, and spent the whole day as interpreter. Finally, by consular interference, they were released about sundown. In consequence, the local governor was deposed (?)—*i. e.*, he was sent away, but to a better place, which is in keeping with the Turkish pledges.

These are some of the episodes of our work which give variety to what would be, and really is, monotonous routine.

In a late number of *Regions Beyond* nearly all the correspondence from the Congo has a tone of depression, and the editor remarks that "missionaries have their 'downs' as well as 'ups.'" So we here have to guard against any diminution of faith and energy that is so apt to result from the monotony of our routine work. Herein you can all help to maintain a high pressure of energy by your prayers. Here is a suggestive story. Some two years ago, I wrote a letter to an esteemed brother in Western Pennsylvania, who is a Presbyterian minister. I do not remember what I wrote, but he read the letter in his pulpit at a Sabbath service, and remarked: "I am too busy to answer this letter, but if I have any volunteers let them write to Brother Dodds, Suadia, Syria, without expecting a personal answer." What a lot of

letters came! We wondered at it for a little, until one of the volunteers wrote: "Brother McCrory says not to expect an answer." Then we saw the hand of Joab, and "thanked God, and took courage."

J. BOGGS DODDS.

#### *Suadia, Syria.*

#### FIRST FRUITS.

On the Upper Zambesi M. Jalla, of the French Mission, has been successful in preventing a war which was about to break out between the Barotsi and the Mashikulumbue. The king and chiefs being present at a service, M. Jalla exhorted them to renounce this iniquitous enterprise. They were astonished at his boldness, and some of the chiefs were furious; but in a few days they all agreed to give up the war. This is the first time that the Barotsi have renounced a war for which they had already made all the preparations.

The second baptism of a Barotsi has taken place. He was a young lad brought home by M. Coillard, and was baptized at the mission house at Paris.

The Paris Missionary Society has been further gladdened by tidings of the first baptisms among the Pahonins of French Congo. M. Allegret has baptized fourteen converts at Talagouga.

#### PREPARING THE WAY.

A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home forty-eight other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received, while in the hospital, the better gift of spiritual healing.—*Lx.*



## EDITORIAL NOTES.

—At the approaching meeting of Synod in Walton, N. Y., questions that have an important bearing on the work of the Reformed Presbyterian Church will be discussed, and wise decisions can only be reached by the guidance of the Holy Spirit. There should be special prayer in every congregation that its representatives may be under His leadership.

—The Pittsburg Woman's Missionary Society request us to say that their text for June will be found in Mark 6:31.

—A few days ago OLIVE TREES received from the L. M. Society of Belle Center Congregation, O., through Mrs. Mary E. Alexander, the sum of \$15, the income from nickels given out to be traded with for the Foreign Missions. The money will be appropriated according to instructions, \$8 towards the liquidating of the debt, and \$7 to Dr. S. A. S. Metheny for his work in Mersina, Asia Minor.

—The following contributions have been received since last report towards the salary of pastors' missionary for a fifth year:

Rev. W. J. Coleman.....	\$20.00
“ S R Wallace.....	10.00
“ H. H. George, D. D.....	20.00
“ T. M. Slater.....	5.50
“ J. G. Reed.....	15.00
“ Henry Easson.....	20.00

The young women, too, have handed in the following pledges towards the salary of their missionary for a sixth year:

L. M. S., Olathe Congregation....	\$9.00
Mrs. S. G. Connor.....	10.00
Miss Jennie N. Connor.....	12.50
“ Sadie Cabbage.....	3.65
“ Lizzie E. Huey.....	3.65

—OLIVE TREES has recently received and passed on to the Treasurer the following special contributions to Foreign Missions:

Rev. D. J. Shaw.....	\$20.00
New Alexandria, Pa.	
A friend of Missions.....	10.00
W. Hebron, N. Y.	
T. C. Weir and wife.....	5.00
Winchester, Kan.	
Mrs. A. Alexander's Bible class of women.....	30.85

Rev. Elmer McBurney, of China, has instructed Mr. Walter T. Miller to deduct from his salary \$46.50 for this same fund. And this offering is made in addition to his usual contributions to other schemes of the Church. Here is a fourth proof that the missionaries are model givers. \$4.22 (the equivalent in American currency of 17s. 5d. stg.) come from Mrs. Mary Brown, of Newry, Ireland, towards the liquidating of the debt, and Mr. T. C. Weir and wife, of Winchester, Kan., have made a special contribution of \$10 to the school work in charge of Miss McNaughton, Mersina, Asia Minor.

—Mr. T. C. Weir and wife, of Winchester, Kan., have also sent to OLIVE TREES \$5 for the Domestic Mission, and a friend of Missions in West Hebron, N. Y., has also given \$5.50 to the Southern Mission. These offerings have been remitted to the Treasurer, John T. Morton, Pittsburg, Pa.

—Thursday, May 19, the pastor of 2d New York received a letter covering \$10 for the Mission *el-Eman*, signed “A Member of the Congregation.” To this unknown friend of missionary work he sends, through OLIVE TREES, a hearty “Thank you.”

—A few weeks ago we received a very pleasant letter from Rev. S. H. Kennedy of Antioch, Syria, saying that he had requested Rev. J. D. Houston, Cor. Secretary of the Irish Committee, to send us £5 (\$24.27), a donation from himself and wife towards the reduction of the F. M. debt.

"I have a good opportunity," he wrote, "of seeing how much your Mission is being crippled by want of funds, and I am sure if your Church could be brought to realize this fact the debt would soon be paid." The money has since reached us and been handed to the Treasurer.

—Dr. S. A. S. Metheny and family sailed from Liverpool, Wednesday, May 4, for Philadelphia, by SS. Pennland of the American Line, and arrived safely Monday, May 16th.

—A convention in favor of Sabbath observance was held in Allegheny, Pa., on the 3d and 4th of May, as announced in the last number of *OLIVE TREES*. A local paper reports that it exceeded in interest any meeting of a similar character ever held in that city. Among the resolutions passed was one urging "the Christian people of the State to unite in a determined effort to put an end to the transgression of secular business on the Sabbath day. The discussion of the question developed the fact that many of the church people are unconsciously giving themselves up to the indifference on the Sabbath question, and that the foes of the day of rest are making rapid encroachments upon the sacredness of the first day of the week.

"A resolution was adopted requesting ministers not to furnish abstracts of their sermons for publication in the secular papers of Monday morning, on the ground that such publication involved secular labor in the composing-room on Sabbath night. Such abstracts, the resolution said, should be furnished for publication in the papers of Monday afternoon or Tuesday morning. Another resolution discouraged funerals on the Sabbath except in cases of necessity, and urged ministers and laymen to absent themselves from all such unnecessary exercises."

—Our readers will be pleased to learn that the Fleming H. Revell Company in-

tend soon to publish Part III. of Dr. John G. Paton's autobiography, either as a separate volume or as additional chapters in a new edition of that inimitable life-story. It will contain a brief account of his visit to America and of the success that attended his efforts to raise money in this country and in Britain for a new Day Spring, with many fresh and interesting items in regard to the work in the New Hebrides. (See some extracts on p. 173.) Before laying down his pen the venerable author tells us what he would do if he had to begin life over again: "I would consecrate it anew to Jesus in seeking the conversion of the remaining cannibals on the New Hebrides. But since that may not be, may He help me to use every moment and every power still left me to carry forward to the uttermost that beloved work. Doubtless these poor degraded savages are a part of the Redeemer's inheritance, given to Him in the Father's eternal covenant, and thousands of them are destined through us to sing His praise in the glory and the joy of the heavenly world; and should the record of my poor broken life lead any one to consecrate himself to mission work at home or abroad that he may win souls for Jesus, or should it even deepen the missionary spirit in those who already know and serve the Redeemer of us all—for this also and for all through which He has led me by His loving and gracious providence, I shall bless and adore my beloved Master, Saviour and Lord, to whom be glory for ever and ever."

The letters that we have received within a year or two from missionary societies in different States, asking for information about our friend Dr. Paton, since he left America, foreshadow a large sale for the forthcoming volume. It supplies a fresh and impressive illustration of what can be accomplished by one man wholly consecrated to the service of God.

FOR advertisement of Revised Psalters, see HERALD OF MISSION NEWS for the Year 1897, 3d page of cover.

OLD version Psalters sold for 15 cents, or 17 cents mailed.

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